

Uddhava Gita
from the Bhagavata Purana
Chapter 14

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श्रीभगवानुवाच
The Blessed Lord said,
śrī bhagavān uvāca

यो विद्याश्रुतसम्पन्नः
One endowed with scriptural wisdom,
yo vidyā-śruta-sampannaḥ

आत्मवान् नानुमानिकः ।
self-controlled, free from pride,
ātmavān nānumānikah

मायामात्रमिदं ज्ञात्वा
having understood this world to be maya alone,
māyā-mātram idaṁ jñātvā

ज्ञानं च मयि सन्न्यसेत् ॥१॥
he should surrender his knowledge unto Me.
jñānaṁ ca mayi sannyaset

ज्ञानिनस्त्वहमेवेष्टः
For the wise, I alone am desired
jñāninas tv aham eveṣṭaḥ

स्वार्थो हेतुश्च सम्मतः ।
as one's goal, the means, the conclusion,
svārtho hetuś ca sammataḥ

स्वर्गश्चैवापवर्गश्च
heaven and liberation.
svargaś caivāpavargaś ca

नान्योऽर्थो मदृते प्रियः ॥२॥
Other than Me, nothing else is desirable.
nānyo 'rtho mad-ṛte priyaḥ

ज्ञानविज्ञानसंसिद्धाः

Perfected by knowledge and enlightenment,
jñāna-vijñāna-saṃsiddhāḥ

पदं श्रेष्ठं विदुर्मम ।

they consider My abode to be the highest.
padaṃ śreṣṭhaṃ vidur mama

ज्ञानी प्रियतमोऽतो मे

So, the enlightened one is most dear to Me.
jñānī priyatamo 'to me

ज्ञानेनासौ बिभर्ति माम् ॥३॥

By knowledge, he cherishes Me.
jñānenāsau bibharti mām

तपस्तीर्थं जपो दानं

Austerity, pilgrimage, prayer, charity,
tapas tīrthaṃ japo dānaṃ

पवित्राणीतराणि च ।

and other pious deeds
pavitrāṇītarāṇi ca

नालं कुर्वन्ति तां सिद्धिं

cannot improve the perfection
nālaṃ kurvanti tāṃ siddhiṃ

या ज्ञानकलया कृता ॥४॥

gained by even a bit of knowledge.
yā jñāna-kalayā kṛtā

तस्माज्ज्ञानेन सहितं

Therefore, O Uddava, through knowledge,
tasmāj jñānena sahitam

ज्ञात्वा स्वात्मानमुद्धव ।

after discovering your true Self
jñātvā svātmānam uddhava

ज्ञानविज्ञानसम्पन्नो

and gaining knowledge and enlightenment,
jñāna-vijñāna-sampanno

भज मां भक्तिभावतः ॥५॥

worship Me with heartfelt devotion.
bhaja mām bhakti-bhāvataḥ

ज्ञानविज्ञानयज्ञेन

By knowledge and enlightenment,
jñāna-vijñāna-yajñena

मामिष्ट्वात्मानमात्मनि ।

after worshiping in themselves Me, atma,
mām iṣṭvātmānam ātmani

सर्वयज्ञपतिं मां वै

the Lord of all sacrifices,
sarva-yajna-patiṃ mām vai

संसिद्धिं मुनयोऽगमन् ॥६॥

the sages reached perfection.
saṃsiddhiṃ munayo 'gaman

त्वय्युद्धवाश्रयति यस्त्रिविधो विकारो
O Uddhava, the three-fold modifications within you
tvayy uddhavāśrayati yas trividho vikāro

मायान्तरापतति नाद्यपवर्गयोर्यत् ।
arise now due to maya, not before or after.
māyāntarāpatati nādy-apavargayor yat

जन्मादयोऽस्य यदमी तव तस्य किं स्युर्
Why do these, like birth, etc, exist for you?
janmādayo 'sya yad amī tava tasya kiṃ syur

आद्यन्तयोर्यदसतोऽस्ति तदेव मध्ये ॥७॥
That which doesn't exist before or after, doesn't exist now.
ādy-antayor yad asato 'sti tad eva madhye

उद्धव उवाच
Uddhava said,
uddhava uvāca

ज्ञानं विशुद्धं विपुलं यथैतद्
The pure, extensive, ancient knowledge
jñānaṃ viśuddhaṃ vipulaṃ yathaitad

वैग्यविज्ञानयुतं पुराणम् ।
that gives dispassion and enlightenment -
vairagya-vijñāna-yutaṃ purāṇam

आख्याहि विश्वेश्वर विश्वमूर्ते
tell me, O Lord of the world,
ākhyāhi viśveśvara viśva-mūrte

त्वद्भक्तियोगं च महद्विमृग्यम् ॥८॥
also devotion to You sought by the great.
tvad-bhakti-yogaṃ ca mahad-vimṛgyam

तापत्रयेणाभिहतस्य घोरे
For one afflicted by three kinds of misery
tāpa-trayeṇābhihatasya ghore

सन्तप्यमानस्य भवाध्वनीश ।
on this terrible path of worldly life, O Lord,
santapyamānasya bhavādhvaniśa

पश्यामि नान्यच्छरणं तवाङ्घ्रि-
I don't see any refuge other than Your two feet
paśyāmi nānyac charaṇaṃ tavāṅghri-

द्वन्द्वातपत्रादमृताभिवर्षात् ॥९॥
which shower nectar like an umbrella.
dvandvātapatrād amṛtābhivarṣāt

दष्टं जनं सम्पतितं बिलेऽस्मिन्
Fallen into this hole (of life), bitten by the snake of time,
daṣṭaṃ janaṃ sampatitaṃ bile 'smin

कालाहिना क्षुद्रसुखोरुतर्षम् ।
craving for a little relief,
kālāhinā kṣudra-sukhoru-tarṣam

समुद्धरैनं कृपयापवर्ग्यैर्
please lift him with your merciful, liberating
samuddharainaṃ kṛpayāpavargyair

वचोभिरासिञ्च महानुभाव ॥१०॥
words, O mighty Lord.
vacobhir āsiñca mahānubhāva

श्रीभगवानुवाच
The Blessed Lord said,
śrī bhagavān uvāca

इत्थमेतत्पुरा राजा
Long ago, this question
ittham etat purā rājā

भीष्मं धर्मभृतां वरम् ।
to Bhishma, the foremost upholder of dharma,
bhīṣmaṃ dharma-bhṛtāṃ varam

अजातशत्रुः पप्रच्छ
was asked by King Yudhishtira,
ajāta-śatruḥ papraccha

सर्वेषां नोऽनुशृण्वताम् ॥११॥
while all of us were listening.
sarveṣāṃ no 'nuśṛṇvatām

निवृत्ते भारते युद्धे
When the Mahabharata war had ended,
nivṛtte bhārate yuddhe

सुहृन्निधनविह्वलः ।
his dear ones, overwhelmed by loss,
suhṛṇ nidhana-vihvalaḥ

श्रुत्वा धर्मान् बहून् पश्चान्
after listening to other teachings,
śrutvā dharmān bahūn paścān

मोक्षधर्मानपृच्छत ॥१२॥
asked about moksha dharma.
mokṣa-dharmān apṛcchata

तानहं तेऽभिधास्यामि
Unto you I will impart the teachings
tān ahaṃ te 'bhidhāsyāmi

देवव्रतमुखाच्छ्रुतान् ।
heard from Bhishma's mouth,
devavrata-mukhāc chrutān

ज्ञानवैराग्यविज्ञान-
filled with knowledge, dispassion, enlightenment,
jñāna-vairagya-vijñāna-

श्रद्धाभक्त्युपबृंहितान् ॥१३॥
faith and devotion.
śraddhā-bhakti-upabṛṃhitān

नवैकादशपञ्चत्रीन्
(The knowledge by which) nine, eleven, five and three
navaikādaśa-pañca-trīn

भावान् भूतेषु येन वै ।
things are known in beings,
bhāvān bhūteṣu yena vai

ईक्षेताथैकमप्येषु
also by which the one (atma) is seen in them,
īkṣetāthaikam apy eṣu

तज्ज्ञानं मम निश्चितम् ॥१४॥
that knowledge I have ascertained.
taj-jñānaṃ mama niścitam

एतदेव हि विज्ञानं
This indeed is enlightenment,
etad eva hi vijñānaṃ

न तथैकेन येन यत् ।
knowledge of the one (atma), not the
na tathaikena yena yat

स्थित्युत्पत्त्यप्ययान् पश्येद्
the existence, birth, and death
sthity-utpatty-apyayān

भावानां त्रिगुणात्मनाम् ॥१५॥
of things made of three gunas.
bhāvānāṃ triguṇātmanām

आदावन्ते च मध्ये च
Persisting at the beginning, end, and middle
ādāv-ante ca madhye ca

सृज्यात्सृज्यं यदन्वियात् ।
when one thing becomes another,
sṛjyāt sṛjyaṃ yad anvīyāt

पुनस्तत्प्रतिसङ्गामे
and remaining after it perishes,
punas tat pratisaṅkrāme

यच्छिष्येत तदेव सत् ॥१६॥
that alone is real.
yac chiṣyeta tad eva sat

श्रुतिः प्रत्यक्षमैतिह्यम्
Scripture, perception, tradition
śrutiḥ pratyakṣam aitihiyam

अनुमानं चतुष्टयम् ।
and inference are the four pramanas.
anumānaṁ catuṣṭayam

प्रमाणेष्वनवस्थानाद्
From the world, unsubstantiated by these pramanas,
pramāṇeṣv-navasthānād

विकल्पात्स विरज्यते ॥१७॥
one should be detached.
vikalpāt sa virajyate

कर्मणां परिणामित्वाद
Because all deeds have impermanent results,
karmaṇāṁ pariṇāmitvād

आविरिश्चादमङ्गलम् ।
up to the abode of Brahma, they are undesirable.
āviriñcād amaṅgalam

विपश्चिन्नश्वरं पश्येद
A wise person sees the impermanence
vipaścinn aśvaram paśyed

अदृष्टमपि दृष्टवत् ॥१८॥
of the results of rituals, like those of worldly acts.
adrṣṭam api drṣṭavat

भक्तियोगः पुरैवोक्तः
Bhakti yoga was taught previously
bhakti-yogaḥ puraivoktaḥ

प्रीयमाणाय तेऽनघ ।
to you, O Uddhava, because you are dear.
prīyamāṇāya te 'nagha

पुनश्च कथयिष्यामि
Again, I will teach
punaś ca kathayiṣyāmi

मद्भक्तेः कारणं परम् ॥१९॥
the ultimate of devotion to Me.
mad-bhakteḥ kāraṇam param

श्रद्धामृतकथायां मे
Having faith in stories about Me,
śraddhāmṛta-kathāyāṁ me

शश्वन्मदनुकीर्तनम् ।
always singing My glories,
śaśvan mad-anukīrtanam

परिनिष्ठा च पूजायां
dedication to worship,
pariniṣṭhā ca pūjāyāṁ

स्तुतिभिः स्तवनं मम ॥२०॥
praising Me through prayer ...
stutibhiḥ stavanaṁ mama

आदरः परिचर्यायां

... delighting in service to Me,
ādarah̐ paricaryāyām

सर्वाङ्गैरभिवन्दनम् ।

bowing with all limbs,
sarvāṅgair abhivandanam

मद्भक्तपूजाभ्यधिका

worshiping the foremost of My devotees,
mad-bhakta-pūjābhyadhikā

सर्वभूतेषु मन्मतिः ॥२१॥

seeing Me in all beings ...
sarva-bhūteṣu man-matiḥ

मदर्थेष्वङ्ग चेष्टा च

... doing deed for Me with your limbs
mad-artheṣv aṅga ceṣṭā ca

वचसा मद्गुणेरणम् ।

and speech, describing My qualities,
vacasā mad-guṇeraṇam

मय्यर्पणं च मनसः

offering your mind unto Me,
mayy-arpaṇam ca manasaḥ

सर्वकामविवर्जनम् ॥२२॥

avoiding all worldly desires ...
sarva-kāma-vivarjanam

मदर्थेऽर्थपरित्यागो

... for Me, giving up objects,
mad-arthe 'rtha-parityāgo

भोगस्य च सुखस्य च ।

enjoyment and happiness,
bhogasya ca sukhasya ca

इष्टं दत्तं हुतं जप्तं

for Me, worship, charity, sacrifice, prayers
iṣṭam dattam hutam japtam

मदर्थं यद्व्रतं तपः ॥२३॥

vows and austerities ...
mad-artham yad-vratam tapaḥ

एवं धर्मैर्मनुष्याणाम्

... by such practice, O Uddhava, for those
evam dharmair manuṣyāṇām

उद्धवात्मनिवेदिनाम् ।

whose hearts are surrendered
uddhavātma-nivedinām

मयि सञ्जायते भक्तिः

to Me, true devotion arises.
mayi sañjāyate bhaktiḥ

कोऽन्योऽर्थोऽस्यावशिष्यते ॥२४॥

What other goal could there be?
ko 'nyo 'rtho 'syāvaśiṣyate

यदात्मन्यर्पितं चित्तं

When one's mind is fixed on atma,
yadātmany-arpitaṃ cittam

शान्तं सत्त्वोपबृंहितम् ।

peaceful and filled with sattva, then
śāntaṃ sattvopabṛṃhitam

धर्मं ज्ञानं सवैराग्यम्

religious practice, knowledge, dispassion,
dharmaṃ jñānaṃ savairāgyam

ऐश्वर्यं चाभिपद्यते ॥२५॥

and greatness he achieves.
aiśvaryaṃ cābhipadyate

यदर्पितं तद्विकल्पे

But when the mind is fixed on the world,
yad arpitaṃ tad vikalpe

इन्द्रियैः परिधावति ।

it runs around with the senses,
indriyaiḥ paridhāvati

रजस्वलं चासन्निष्ठं

driven by desires, pursuing sinful things.
rajasvalaṃ cāsan-niṣṭhaṃ

चित्तं विद्धि विपर्ययम् ॥२६॥

Know that mind to be the opposite (of the four).
cittaṃ viddhi viparyayam

धर्मो मद्भक्तिकृत्प्रोक्तो

Religious practice produces devotion to Me.
dharma mad-bhakti-kṛt prokto

ज्ञानं चैकात्म्यदर्शनम् ।

Knowledge is seeing oneness.
jñānaṃ caikātmya-darśanam

गुणेष्वसङ्गो वैराग्यम्

Dispassion is detachment from the gunas.
guṇeṣv asaṅgo vairāgyam

ऐश्वर्यं चाणिमादयः ॥२७॥

Greatness is acquiring siddhis.
aiśvaryaṃ cāṇimādayaḥ

उद्धव उवाच

Uddhava said,
uddhava uvāca

यमः कति विधः प्रोक्तो

Prohibitions are of how many kinds?

yamaḥ kati vidhaḥ prokto

नियमो वारिकर्शन ।

Injunctions (are of how many kinds) O Krishna?

niyamo vārikarśana

कः शमः को दमः कृष्ण

What are quietude and self-control, O Krishna?

kaḥ śamaḥ ko damaḥ kṛṣṇa

का तितिक्षा धृतिः प्रभो ॥२८॥

What are forbearance and perseverance, O Lord?

kā titikṣā dhṛtiḥ prabho

किं दानं किं तपः शौर्यं

What are charity, austerity and courage?

kiṃ dānaṃ kiṃ tapaḥ śauryaṃ

किं सत्यमृतमुच्यते ।

What are reality and truth?

kiṃ satyam ṛtam ucyate

कस्त्यागः किं धनं चेष्टं

What are renunciation and desired wealth?

kas tyāgaḥ kiṃ dhanam ceṣṭam

को यज्ञः का च दक्षिणा ॥२९॥

What are ritual sacrifice and payment?

ko yajñaḥ kā ca dakṣiṇā

पुंसः किंस्विद्वलं श्रीमन्

What is a person's strength, O Krishna?

puṃsaḥ kiṃsvid balaṃ śrīman

भगो लाभश्च केशव ।

What are fortune and gain, O Krishna?

bhago lābhaś ca keśava

का विद्या ह्रीः परा का श्रीः

What are knowledge, modesty, and wealth?

kā vidyā hrīḥ parā kā śrīḥ

किं सुखं दुःखमेव च ॥३०॥

What are pleasure and pain?

kiṃ sukhaṃ duḥkham eva ca

कः पण्डितः कश्च मूर्खः

Who is wise and who is a fool?

kaḥ paṇḍitaḥ kaś ca mūrkhaḥ

कः पन्था उत्पथश्च कः ।

What are the true and false paths?

kaḥ panthā utpathaś ca kaḥ

कः स्वर्गो नरकः कः

What are heaven and hell?

kaḥ svargo narakah kaḥ

स्वित्को बन्धुरुत किं गृहम् ॥३१॥

Who is a friend? What is home?

svit ko bandhur uta kiṃ gṛham

क आढ्यः को दरिद्रो वा
Who is rich, who is poor?
ka āḍhyaḥ ko daridro vā

कृपणः कः क ईश्वरः ।
Who is lowly, who is lord?
kṛpaṇaḥ kaḥ ka īśvaraḥ

एतान् प्रश्नान् मम ब्रूहि
Please answer these questions
etān praśnān mama brūhi

विपरीतांश्च सत्पते ॥३२॥
and their opposites, O Lord.
viparītāṃś ca satpate

श्रीभगवानुवाच
The Blessed Lord said,
śrī bhagavān uvāca

अहिंसा सत्यमस्तेयम्
Non-injury, truthfulness, not stealing,
ahiṃsā satyam asteyam

असङ्गो हीरसञ्चयः ।
detachment, non-possessiveness,
asaṅgo hrīr asañcayaḥ

आस्तिक्यं ब्रह्मचर्यं च
faith, chastity,
āstikyam brahmacaryaṃ ca

मौनं स्थैर्यं क्षमाभयम् ॥३३॥
silence, firmness, forgiveness, fearlessness ...
maunaṃ sthairyam kṣamābhayaṃ

शौचं जपस्तपो होमः
... purity, prayer, austerity, sacrificial worship,
śaucaṃ japas tapo homaḥ

श्रद्धातिथ्यं मदर्चनम् ।
faith, hospitality, worship of Me,
śraddhātithyaṃ mad-arcanam

तीर्थाटनं परार्थेहा
pilgrimage, desiring liberation,
tīrthāṭanaṃ parārthehā

तुष्टिराचार्यसेवनम् ॥३४॥
contentment, and serving one's guru -
tuṣṭir ācārya-sevanam

एते यमाः सनियमा
these prohibitions and injunctions
ete yamāḥ saniyamā

उभयोर्द्वादश स्मृताः ।
are each twelve in number.
ubhayor dvādaśa smṛtāḥ

पुंसामुपासितास्तात
O Uddhava, for devoted people
puṁsām upāsitās tāta

यथाकामं दुहन्ति हि ॥३५॥
they fulfil desires.
yathā-kāmaṁ duhanti hi

शमो मन्निष्ठता बुद्धेर्
Shama (quietude) is fixing the mind on Me.
śamo man-niṣṭhatā buddher

दम इन्द्रियसंयमः ।
Dama (self-control) is restraint of the senses.
dama indriya-saṁyamah

तितिक्षा दुःखसम्मर्षो
Titiksha (forbearance) is enduring pain.
titikṣā duḥkha-sammarṣo

जिह्वोपस्थजयो धृतिः ॥३६॥
Dhriti (perseverance) is conquering one's tongue and genitals.
jihvopastha-jayo dhṛtiḥ

दण्डन्यासः परं दानं
Dana (charity) is renouncing aggression.
daṇḍa-nyāsaḥ paraṁ dānaṁ

कामत्यागस्तपः स्मृतम् ।
Tapas (austerity) is renouncing desire.
kāma-tyāgas tapaḥ smṛtam

स्वभावविजयः शौर्यं
Shauryam (courage) is conquering one's nature.
svabhāva-vijayaḥ śauryaṁ

सत्यं च समदर्शनम् ॥३७॥
Satyam (reality) is seeing all the same.
satyaṁ ca sama-darśanam

ऋतं च सूनृता वाणी
Ritam (truth) is the true speech
ṛtaṁ ca sūnṛtā vāṇī

कविभिः परिकीर्तिता ।
uttered by the wise.
kavibhiḥ parikīrtitā

कर्मस्वसङ्गमः शौचं
Shaucham (purity) is detachment from karma.
karmasv-asaṅgamaḥ śaucam

त्यागः सन्न्यास उच्यते ॥३८॥
Tyaga is renunciation.
tyāgaḥ sannyāsa ucyate

धर्म इष्टं धनं नृणां

Dharma (righteousness) is the wealth people desire.
dharma iṣṭaṃ dhanam nṛṇāṃ

यज्ञोऽहं भगवत्तमः ।

Being the most sacred, I am yajna (ritual sacrifice).
yajñō 'haṃ bhagavat-tamaḥ

दक्षिणा ज्ञानसन्देशः

Dakshina (ritual payment) is teaching.
dakṣiṇā jñāna-sandēśaḥ

प्राणायामः परं बलम् ॥३९॥

Balam (strength) is breath control.
prāṇāyāmaḥ paraṃ balam

श्रीर्गुणा नैरपेक्ष्याद्याः

Shri (wealth) is qualities like detachment.
śrīr guṇā nairapekṣyādyāḥ

सुखं दुःखसुखात्ययः ।

Sukha is that which transcends pleasure and pain.
sukhaṃ duḥkha-sukhātyayaḥ

दुःखं कामसुखापेक्षा

Duhkha is expecting the fulfillment of desires.
duḥkhaṃ kāma-sukhāpekṣā

पण्डितो बन्धमोक्षवित् ॥४१॥

Pandita (wise) is one who knows bondage and liberation.
paṇḍito bandha-mokṣavit

भगो म ऐश्वरो भावो

Bhaga (fortune) is My glorious nature.
bhago ma aiśvaro bhāvo

लाभो मद्भक्तिरुत्तमः ।

Labha (gain) is devotion to Me.
lābho mad-bhaktir uttamaḥ

विद्यात्मनि भिदाबाधो

Vidya (knowledge) is negating the duality of atma.
vidyātmani bhidābādho

जुगुप्सा हीरकर्मसु ॥४०॥

Hri (modesty) is disgust for sinful activities.
jugupsā hrīr akarmasu

मूर्खो देहाद्यहंबुद्धिः

Murkha (fool) is one identified with the body, etc.
mūrkho dehādy-ahaṃ-buddhiḥ

पन्था मन्निगमः स्मृतः ।

Pantha (true path) is the path leading to Me.
panthā man-nigamaḥ smṛtaḥ

उत्पथश्चित्तविक्षेपः

Utpatha (false path) is distraction of the mind.
utpathaś citta-vikṣepaḥ

स्वर्गः सत्त्वगुणोदयः ॥४२॥

Svarga (heaven) is the predominance of sattva.
svargaḥ sattva-guṇodayaḥ

नरकस्तम उन्नाहो

Naraka (hell) is the predominance of tamas.
narakas tama unnāho

बन्धुर्गुरुरहं सखे ।

Bandhu (friend) is the guru, Me, O Friend.
bandhur gurur ahaṁ sakhe

गृहं शरीरं मानुष्यं

Griham (home) is the body of a person.
grhaṁ śarīraṁ mānuṣyaṁ

गुणाढ्यो ह्याढ्य उच्यते ॥४३॥

Adhya (rich) is one rich in qualities.
guṇāḍhyo hy āḍhya ucyate

दरिद्रो यस्त्वसन्तुष्टः

Daridra (poor) is one who is not content.
daridro yas tv asantuṣṭaḥ

कृपणो योऽजितेन्द्रियः ।

Kripaṇa (lowly) is one whose senses are not controlled.
kṛpaṇo yo 'jitendriyaḥ

गुणेष्वसक्तधीरीशो

Isha (lord) is one whose mind is not attached to gunas.
guṇeṣv asakta-dhīr īśo

गुणसङ्गो विपर्ययः ॥४४॥

Viparyaya (opposite, ie. slave) is attachment to gunas.
guṇa-saṅgo viparyayaḥ

एत उद्धव ते प्रश्नाः

Unto you, O Uddhava, all these questions
eta uddhava te praśnāḥ

सर्वे साधु निरूपिताः ।

have been properly explained.
sarve sādhu nirūpitāḥ

किं वर्णितेन बहुना

What is the use of describing further
kiṁ varṇitena bahunā

लक्षणं गुणदोषयोः ।

the nature of qualities and defects?
lakṣaṇaṁ guṇa-doṣayoḥ

गुणदोषदृशिर्दोषो

Seeing qualities and defects is itself a defect,
guṇa-doṣa-dṛśir doṣo

गुणस्तूभयवर्जितः ॥४५॥

whereas it's a quality to be free from both.
guṇas tūbhaya-varjitaḥ